

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous.

### REFORMATION IN IRELAND.

The good seed which has been sown among the Roman Catholics in Ireland, by the distribution of the Bible, is now springing up and bearing fruit. It is stated that nearly 2000 Catholics have joined the Protestant church, since the work of reformation began; and among them are several Priests, who have publicly renounced the Romish church, and some of them are now preaching the gospel.

On Sunday, March 18, the Rev. Mr. Murphy, late a Roman Catholic Priest, of the order of St. Augustine, residing at New Ross, in the county of Wexford, accompanied by his father, mother, and four other members of his family, attended at the Cathedral of Christ Church, Dublin, in order publicly to conform to the Established Church.

His Grace the Archbishop of Dublin having intimated his intention of preaching on the occasion, the Cathedral was in consequence completely filled. After the usual service, his Grace ascended the pulpit, and preached about an hour and a quarter, from 1 Cor. iii. 11: "Other foundation can no man lay than that is laid, which is Jesus Christ."

After sermon, an anthem was sung, when his Grace, accompanied by the Very Rev. the Archdeacons Torrens and Lindsay, the Rev. Messrs. Rowley, Ottway, Grier, T. P. Magee, W. Magee, and several other clergymen, approached the communion table. Archdeacon Torrens then advanced to the rails of the communion table, where the candidates for admission into the church were placed, and the following formulary was pronounced by him in an audible and distinct voice, and responded to with firmness and evident sincerity by those to whom it was addressed.

Good people, his Grace the Archbishop hath given his approbation to the receiving of these converts into the communion of our church; nevertheless, if there be any of you who know any impediment or notable crime, on account of which the profession they are about to make should not be looked upon as sincere, let him come forth, in the name of God, and show what that crime or impediment is.

The Archdeacon then said to the Converts—

I require and charge you, as you shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if you be not convinced in your consciences of the corruption and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine,

communion, and worship of the Protestant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

The Converts answered—We solemnly profess, in the presence of God, that we come here in sincerity and truth.

Archdeacon—That this congregation here present may be fully satisfied that you are well acquainted with the doctrines which you renounce, and also with those which you come here to profess, I ask you—

Do you utterly renounce the Sacrifice of the Mass, as offered up to God in the Church of Rome, and do you trust only in the Sacrifice of our Lord Jesus Christ made upon the Cross, once for all, and do you own no other merits whereby man is saved but His only?

Converts—We do.

Archdeacon—Do you reject the doctrine of Purgatory, and the practice of praying to the Virgin Mary, or to Saints, or Angels, or to Images and Relics?

Converts—We do.

Archdeacon—Do you believe that in the Holy Communion there is no Transubstantiation of the Bread and Wine into the Body and Blood of Christ?

Converts—We do not believe that any such change is made.

Archdeacon—Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation, through faith in Jesus Christ?

Converts—We are so persuaded.

Archdeacon—Let us pray that these our Brethren may have grace faithfully to persevere in this profession of a good faith, which they have now made.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Archdeacon—O Lord, save thy servants.

Answer—Who put their trust in thee.

Archdeacon—Create in them new hearts.

Answer—And renew a right spirit within them.

Archdeacon—Restore unto them the joy of thy salvation.

Answer—And establish them with thy free spirit.

Archdeacon—O Lord, hear our prayer.

Answer—And let our cry come unto thee.

Let us pray.

O most merciful God, who, according to the multitude of thy mercies, dost so put away the sins

of those who truly repent, that thou rememberest them no more, open thine eye of mercy upon these thy servants; receive them into thy favor—strengthen them with thy Holy Spirit—preserve and continue them faithful members of thy Church, to the glory of thy holy name, and to their everlasting salvation, through Jesus Christ, our Lord: Amen.

The Archbishop then stood up, and laying his hand upon the head of each Convert, said—

In the name of the Father, and of the Son, and of the Holy Ghost, we receive thee into the Communion of the true Catholic Church established in this realm. Amen.

Now, unto God's grace and mercy we commit thee—the Lord bless thee and keep thee—the Lord be gracious unto thee—the Lord lift up his countenance upon thee, and give thee peace, both now and evermore.

The Converts then received the Holy Communion.

The crowd outside the Cathedral was tremendous; and from the savage yells and diabolical threats of some of the mob, serious apprehensions were entertained for the lives of the Rev. Mr. Murphy and his family, had they ventured out. His Grace the Archbishop ascended his carriage amid the enthusiastic cheers of the loyal Protestants by whom it was surrounded, accompanied by the more distant shouts of disapprobation uttered by those set on by their priests. Mr. Farrell, of the Head Police Office, was in attendance with a large party; and notwithstanding the immense number of persons assembled, and the excitement created, we are happy to learn that no accident of a serious nature occurred.

*From the London Christian Guardian for May.*

Glorious as is the work now carrying on in Ireland, and bright as are the prospects of its continuance and increase, it does not appear to have produced in England the interest it deserves. Some hear of it with perfect apathy—many speak of it as if it were altogether a delusion—others attribute the public statements which appear weekly, to imposition practised upon the credulity of a people of warm temperament and a lively imagination—and more while they are anxious to give credit to the intelligence, seem as if they believe it to be too good news to be true. There appears to be something extraordinary, if not unaccountable in this; for intelligence of comparatively minor importance from Africa—from New Zealand—or from the Red River, cheers the hearts and unlooses the tongues of British Christians. It stimulates them to appeal to the liberality of their brethren, and calls forth (as it assuredly deserves) their thanksgiving, their prayers and their benevolence. Yet I will venture to assert, that there is not a country upon earth which presents at this moment so interesting a spectacle as Ireland. Convinced of the fact, I feel encouraged to call the attention of your numerous readers to the subject, in the hope that they may redouble their exertions in behalf of a people struggling to be free. Prophets and kings have desired to see what we are now witnessing in this country, but have not seen them; and we have abundant cause for adopting the language of David, and saying, *The Lord hath done great things for us, whereof we should rejoice.*

The various religious societies which have been for some years in active operation have received an abundant blessing from God. They have been instrumental in holding up the Sacred Scriptures, as the only, but all-sufficient revelation from God—in exciting an inquiry into their contents—in interesting persons of all ranks and professions in their circulation—in drawing into closer union the lovers of divine truth—in removing the barriers which bigotry had erected between the various denominations of professing Christians—in bringing to the ears of our beloved Roman Catholic countrymen the joyful tidings of salvation through the merits of an incarnate Saviour, and of their undoubted right to read and examine the charter of that salvation—even the Word of God. Our public meetings, notwithstanding the multiplied infirmities of those who have taken an active part in them, have proved public blessings—and independent of the impulse which they have given to benevolent exertion in the best of causes, they have been the very occasions selected by infinite wisdom, and employed by Almighty love for bringing the Gospel to many hearts, *in power, in the Holy Ghost, and in much assurance.* The instances of those who went to scoff and returned to pray are not few. The change which has taken place in the clergy of our church is indeed great. They stand prominently forward in the great work of the Reformation, countenanced and encouraged by those placed in authority—and they carry with them the prayers, and good wishes, and kind support of their dissenting brethren. Never did our church assume such an attitude in this country as she does at the present moment—and never did she stand more in need of the prayer of faith, that she may long and steadily maintain the arduous fight;—that she may not presume, or be highminded, but that the Lord may be her strength and her shield, and that she may ever act upon the principle, that the enemies of the truth are to be overcome, *not by might, nor by power, but by my Spirit, saith the Lord.*

We owe much to British generosity, and I trust, we are sensible of, and grateful for it, but we would renew our claim upon your bounty, and especially upon your prayers. The funds of most of our Societies are nearly, if not altogether in a state of exhaustion—and the next annual reports will, I doubt not, fully satisfy you, that the money which England has cast into our treasury has been productive to an extent, far beyond the calculations of the most usurious mind. *Still remember Ireland*—and may the God of all grace pour down his spiritual blessings upon all the inhabitants of our united kingdom—that they may know the truth, and be delivered by the Lord Jesus Christ from the thralldom of ignorance, sin and unbelief.

*Extract of a letter from a gentleman in Dublin to his parents in Philadelphia.*

“As to Dublin, if the exertions that are there making continue, popery must either fall, or turn to open rebellion. Messrs. Bush, Mathias, Singer, and White, very eloquent preachers in St. Mary's church, and some others of the established church, beside Mortimer and Sullivan in St. Peter's are particularly active. The crowds that follow the latter are such, that the outer gate had to be pulled, leaving a narrow passage guarded by horse



police to prevent the rush. I went to hear him last Sunday evening. I went at half past four, to be in time for seven. I listened with delight for three hours. Besides these, there are three powerful dissenting ministers; Urwick, from Sligo, in York-street; Cooper and Stewart, in the new chapel, Abbey-street. Besides them, again, the Methodists take as efficient, though not perhaps so prominent a part. Mr. Ousely delivered four lectures on the subject. Several priests have recanted; one of them preached in St. James' church, last Sunday. A priest, with father, mother, sister, and brother, read their recantation in Christ church. Rev. Mr. Pope and a priest, are to publicly discuss their opinions the next week after Easter, in the Rotunda. This is matter of wonderful interest. In opposition to this, the other side are exerting themselves in every way; they have two chaplains preaching for them every evening, fathers Klough and Clowry, from Carlow. Their defence is indeed very weak, and is little more than scurrilous, ridicule, and abuse. The number of those that have joined the Protestant church since the commencement of this work, is near two thousand. I hope it will continue."—*Phil. Rec.*

#### THE HAPPY EFFECT OF MINISTERIAL ACTIVITY AND DEVOTEDNESS.

*To the Editor of the London Evan. Magazine.*

Sir,

I am rejoiced that this subject has recently been introduced into your honoured pages, and hope you will allow my mite to be added to what has already been introduced on so important a subject; too important it cannot appear to our minds, for it pleased God in ancient days, by the foolishness of preaching, to save them that believe; and it pleases Him to do so still.

Some months ago, I was in a neighbourhood where I knew there was a faithful minister of Jesus Christ, and happening to meet with some of his hearers, I asked them several questions, and among the rest, whether their chapel was well attended? Yes, said the pious people; in the morning it is comfortably full, and in the evening quite crowded; in the afternoons our minister preaches in the villages around us. On asking them whether this had been the case for a long time, I found it had not; and that when their present pastor came among them, their congregation was rather in a low state. Upon shewing some anxiety to know how so pleasing a change has been brought about, the honest husband said, "Look, Sir, at all the cottages you can see from the place where we stand." I did so, and certainly from that situation I could see a considerable number. When this zealous-hearted cottager perceived that I had taken a survey, "Well, Sir," he said "If Mr. ———, has not preached in every house you have seen, he has preached in nearly every other house; and, this is the way in which he has filled the chapel." "Does he preach in your house?" I asked, "No, no," said the good wife, "he does not preach in such houses as our's." "Why not?" asked their visitor. "O he knows we shall be at chapel to hear him; he preaches at those houses where the people go to no place of worship. And on expressing my surprise that such persons should allow the good man to preach in their houses,

these worthy persons said—"Why this surprises us; but he goes himself, and *civilly* asks them, and none of them deny him." "And pray," said I, "how often does he visit these cottages, and the adjoining villages and hamlets?" Judge my astonishment, Sir, when I was told that this labourer indeed, during a great part of the year preaching four times on the Sabbath, and every night in the week, except Saturday night. I was instantly reminded of these words—"And daily in the Temple, and in every house they ceased not, to teach and preach Jesus Christ." I had just been reading a piece in your Magazine "On Filling a Place of Worship," and I could scarcely help exclaiming—"This is the way, this is the way; O ye ministers of our Lord Jesus Christ, walk ye in it—all of you—walk in it; for the glorious work after all that may be said, or written, will *principally* devolve on you. *And every man shall receive his own reward, according, to his own labour.*

You will not be surprised, Mr. Editor, that I was pleased with such a neighbourhood as this. A few weeks after this conversation, I met with another interesting cottager in the same extensive parish; and among many pleasing accounts which she gave me of the happy influence of the word of the Lord, I was much impressed with the following: "Sometime ago," said the female, "my husband was much against me hearing Mr. ———, and when one of my daughters, (dear creature, she certainly died in Jesus) was ill, I wished Mr. ——— to come and visit her. When my poor thoughtless husband knew this, he declared that if he came into his house he would shoot him, and actually loaded his gun for that horrid purpose. On telling this to my daughter, she said, 'O mother, you have no faith; when Mr. ——— comes, my father cannot touch his gun.' The minister was therefore sent for, without knowing any thing about this, and the gun was charged in the house when he arrived; but instead of doing him any harm, before he left the premises, my husband made him a present, and never opposed his coming afterwards." Fear not, ye servants of God; your heavenly master says, "Lo, I am with you always," &c.

Still more recently; one evening as I was visiting one of the weekly services which are held so frequently in these cottages, I saw a remarkable object before me, and when I came up to it, behold it was a female, a poor widow, aged seventy-six years, very infirm—literally going to the meeting on her hands and knees!! I found on enquiry, she could not leave her habitation (a miserable one it is) in any other way; and that this was her usual way of going to hear the word of God. O, Mr. Editor, and ye Christian people of England, do send the Gospel to the benighted, the neglected poor; and put something into the pockets of poor itinerant and home Missionaries, to relieve the bodily wants of the wretched, while they unfold for their advantage, "The unsearchable riches of Christ."

Your's affectionately,

A LOVER OF CHRIST AND HIS COUNTRY.

An Infant's School Society has been organized in Philadelphia under flattering auspices. The Board of Managers consist of twenty-five Ladies, and they have appointed a committee of five gentlemen to assist them.

From the New York Observer.

# BIBLES WANTED BOTH AT HOME AND ABROAD.

MESSRS. EDITORS,—In your last paper, some one with the signature "Consistency," expresses surprise at the "wildness" manifested in a previous article, signed "A Life member of A. B. S." I am not convinced by the communication of "Consistency," that the epithet wildness truly belongs to me. I might as well accuse my correct or unceremoniously of *apathy*, a share of that prevalent religious *apathy*, which is doing more to lull the church to sleep and drown men in perdition, than the "wildness of all who are *really* enthusiasts in the whole land. I am not totally ignorant as he suggests, "of the nature and limited means" of the A. B. S. Although I am not a manager of that Institution, (as he perhaps may be,) I have long been alive to its interests, have read faithfully its annual reports, monthly extracts, addresses, &c. and watched with an anxious eye all its movements and success. This I have done, not ignorant of the want of "Bibles at home," but principally because I *knew* from travelling through the states, that a lamentable destitution prevailed, and I wished to supply it. I fully believe, and grieve to say, that there is not a town from Maine to Missouri which has as many Bibles as it should have. I know full well we have "hundreds of counties where no society yet exists;" that we have "many auxiliaries which hardly supply their own wants;" that we have many "wealthy professors who never gave a cent" to furnish the poor of the country with Bibles; I know we have "thousands of seamen without the Scriptures;" that our "Western States" are in great need of them, and that we have a population increasing far more rapidly than copies of the Holy Scriptures increase. All this I know as well as "Consistency," and lament the evil as much; and *perhaps* have done more to remove it.

But are we therefore to send no Bibles abroad until every family and individual is supplied at home? If so, permit me to make the appalling but certain prediction, that you will *never, never* send another copy or leaf beyond our shores. Further, you will never supply our own people with the Bible, and the destitute will grow more and more extensive, until you do engage in Foreign operations. That we may be more abundantly watered at home is one of the great reasons why I would attempt to water parched lands abroad.—We want nothing but *interest* excited towards the Bible even to cause all our destitute to be supplied within a very few years. But how will you excite this interest? You may tell and tell of the wants of our new states, and of the many poor in our cities without a Bible, and who will believe your report, or if some believe, how many will help you in supplying the destitute? You may hold anniversaries, and make addresses, and publish them; and your secretary and agents may write letters until their fingers are worn off, and you cannot thus arouse the community. You can do something in this way for the Bible cause as facts show, but nothing adequate to the demands of the age, the spirit of the times, until you enter with Christian boldness on a broader scale of operation. What could the British and Foreign Bible Society have done compared with what it has now ac-

complished, had they kept their Bibles and their agents at home for half a score of years *waiting for means* to engage in Foreign efforts? They sent off their agents in every direction, and began the work of translating and circulating the Scriptures wherever Providence opened a door for them—trusting the same Providence for future means to continue their labors. The result is, that *Forty-three* different tribes of men have the Bible in their own tongue. The people of England have themselves been aroused by the movement; and an amount of good has been effected already, which the long years of eternity alone can fully develope. While this great work has been going forward, there have not been wanting those at every step who cried "wildness," "ignorance," "wants at home," &c. &c.—the timid, heartless mutterings of cold Consistency.

Look too at the case of the American Board for Foreign Missions. When they first proposed to send out instructors among the benighted heathen, "how wild," "how extravagant," "how visionary," "how injurious to our own poor," was the cry from various quarters, even from some whole churches, yes, from some ministers. But with a pious energy, and love for dying men, which no verbal obstacles could resist, they went forward, and God favored them, and the result is, a series of temporal and spiritual blessings has commenced among the heathen, which an angel's tongue could not describe. Nor is this all. A spirit of Christian zeal and enterprise has, through their labors and sacrifices, and entreaties, been enkindled in the churches at home, such as has not before been witnessed since the days of the Apostles. I doubt not, in the least, but that the light of eternity will show, that Gordon Hall and others, though far away, have done more every year, towards awakening, convicting, and converting sinners at home, than many ministers who have remained here in ignoble ease, denouncing Foreign Missions as schemes of "wildness," and urging their own charges to moderation and "consistency."

Messrs. Editors, I am no advocate of fanaticism: I must say, however, that less danger is to be apprehended by the churches from this source, and always has been, than from that cold, formal, pharisaical, orthodox, hyper-prudence, which freezes the life blood of Christianity, leaving a deathless "form of godliness without its power."—I am not disposed to send the American Bible Society on any wild adventure, or to send Bibles and agents abroad if it is to be at the expense of destitution at home. But no such destitution is to be apprehended from foreign operations. The facts mentioned, and the very spirit and genius of our religion assert that no such evil will result. The Board have nothing to fear in regard to our own people, if in love for those who are perishing for lack of vision they send faithful servants of Christ to carry them a lamp for their feet and a light to their path.

I would not positively say that we ought yet to send agents to Asia, Africa, and the Islands of the sea, to translate, print, and circulate the Bible, though I think it is time to be looking over to those fields, and to inquire prayerfully, "Lord what wilt thou have us to do."

But in regard to Mexico and South America, I do affirm boldly that agents ought to be sent im-



mediately, and should have been sent long ago. Those fields have now been open for your agents for years, and not one has been sent. Eighteen or twenty millions of nominal christians are there, it is said, without the Bible, and ready to receive it—and have you ever asked any one to go and carry it to them, and tell them its worth? they lie at our door, on the same continent with ourselves, have free governments like our own, (or would have if the Bible was widely circulated among them,) and yet how little have we done to give them this treasure. The British and Foreign Bible Society have spoken of that field as being peculiarly *our own*; but seeing no attempt to occupy it by us, have recently sent a few agents thither themselves. Others are still wanted and can we longer hesitate to send them with any degree of "consistency?"

But it is said, we have not funds to support agents abroad. To this I would say, in the words of my first communication, that you never will have funds until some bold Christian measures are taken by the Board to arouse the community; and I know of no measures so likely to do this, as to send faithful agents abroad. The public will then see that the American Bible Society is really in want of means, and will furnish them to any amount.\* But it will give you no money in advance, nothing to remain unexpended, nothing to lie in Bank Stock; and blessed be God that it is just so. Superfluous wealth would prove a canker to any of our benevolent institutions. They want no capital except what lies in the hearts of christian sympathy and piety—the surest and best of capitals. No matter if a Society is sometimes in debt. It can draw on the hearts of sympathy and piety mentioned, and its drafts will surely be honored. What would have been the evil, had the American Bible Society borrowed the last year ten or twenty thousand dollars, and worked it up into Bibles, and then come out and told us in the annual report, that the Society was ten or a dozen thousand dollars in debt? I appeal to the churches of Christ and the benevolent of the land, whether they would not cheerfully have paid such a debt?

I am not desirous of controversy with Consistency, nor any one else; but my earnest and prayerful desire is, to see the American Bible Society "lengthen its cords," and send forth an impulse which shall be felt around the globe. Never had an institution better prospects before it; never had a body of men a more solemn, awful responsibility, than rests on its managers. To them it remains to say, whether millions of our race shall die and go to judgment with or without the light of revelation. God grant that they may be so guided as to be instruments in enlightening and saving many from ruin.

A LIFE MEMBER OF A. B. S.

\* If Consistency is still afraid that funds will be wanting to support an Agent abroad, and is not willing to trust Providence, I can point him to *one Auxiliary* which will pledge itself to furnish \$1000 a year for this object.

From the New-York Observer.

#### BETHEL RECORDS IN NEW-YORK.

July 2.—Our Bethel Meetings in the month of June, have happily succeeded to an extent far beyond our most sanguine expectations. At our

first meeting the ship was filled with seamen, landsmen, and women. The exhortations and prayers made a deep impression. One who was never with us before, spoke so that the hearts of many were melted. In the course of his prayer he said: "O Lord, thou art our Maker and our Redeemer, and we humbly pray, that as by thy good providence, thou hast saved us from the violence of storms and tempests, and other calamities, so by thy grace, we beseech thee, deliver us from the power of sin and temptations, and enable us steadfastly to persist in well-doing unto the end. Blessed be thy goodness, which has often caused the stormy winds to cease, and stilled the boisterous waves, so that our lives were saved from death, and our souls delivered from the abyss of misery. May we never forget the promises and vows we have made unto thee when in trouble, and may our souls be saved in the day of our Redeemer," &c. &c.

Another who was never at the meeting before, observed, "Much is now done for the salvation of sailors. In times past, they were sadly neglected. They indulged without restraint in beastly intoxication, while no one cared for their souls. But blessed be God, many are now laboring for our salvation, and let us who have been ignorant and guilty sinners, and heedless about the concerns of our souls, let us all now labor while we are permitted to live, for our own salvation and the salvation of our shipmates. Such are my feelings that I want every sailor to be warned by the grace of God, so that he may flee from the wrath to come."

Another observed: "I hope that the prayers which ascend to heaven in these meetings, will not be in vain. We cannot have such meetings when on the mighty deep; may this then be a precious meeting to our never dying souls. I have a desire for the ingathering of seamen into the family of Christ. I do sincerely hope that those who go down to the sea in ships will soon be converted unto God; and that the Bethel meetings of England and America will extend throughout the globe, and be the means of bringing many seamen to that Saviour who will conduct them safely to the mansions of glory."

Another said: "May our souls be safe in Christ for eternity! May he who rules the raging of the sea and stills the noise of its waves be our refuge, while we are tossed on the stormy billows of life! May the Holy Spirit make us afraid of offending the Lord who has done such great things for us! May this ship be a Bethel! May it be safely conducted on every voyage, and may the commander, officers, and crew, be under the protection of the Lord, and enjoy the precious influences of his Holy Spirit!"

Meetings connected with the Bethel Union, have been held every week for more than twelve months, on Thursday and Friday evenings, under the Mariners' Church and Seamen's Houses. These meetings have been profitable and interesting. A number of the seamen who have attended them, have come boldly out in the cause of the Redeemer, and give evidence that they have experienced the gracious influences of the Holy Spirit.

One of them said: "It is delightful to see so many assemble in these prayer meetings, to tell what the Lord can do for our souls. My Chris-

tian friends, go on in the strength of your great Redeemer, and when your labor of love is finished, and the Captain of your salvation calls you home, may you find yourselves surrounded by a numerous company of sailors, who will hail you as their spiritual benefactors."

In addition to the Bethel Meetings, the number who attend at the Mariners' Church is increasing, and a blessing seems to have followed the ministrations of the sanctuary. Much respect is manifested for religion—many inquire seriously the way of salvation for their immortal souls, and some give evidence of true repentance. The application for Bibles has increased, and many Tracts are now distributed among the seamen every week by some of our dear friends, who we hope will be rewarded by the giver of every good and perfect gift.

C. PRINCE.

#### INFANT SCHOOL SOCIETY.

A society of ladies has recently been formed in the city of New York "to promote the establishment of schools for the children of the poor, who have not attained the age at which they can be received into other schools, viz. children of both sexes, from eighteen months to six years of age."

Although this is a novel experiment in this country, its utility has been proved by several years experience in England, where hundreds of infant schools are in successful operation. It is a pre-eminent advantage that Americans enjoy, of having it in their power to benefit by the wisdom of foreign nations in the great enterprises of pious, charitable and benevolent exertions. Much lost time and useless expenditure are saved, by profiting of the examples derived from their precursors in works of moral improvement.

Much has been accomplished in this city, which falls behind no others in the United States in the promotion and perserving support of benevolent institutions. Among the most important of all duties is the prevention of evil—to check, in the very bud of life, the entailed propensity to wickedness. That prevention is better than cure, is a maxim exemplified in morals as well as physics. This is the great object of the Infant School Society, to abstract, from the contagious example of vicious parents tender offspring, and to bring them up in the paths of virtue and religion.

Persons living in affluence and comfort, and who are not necessarily attracted to the abodes of humility and poverty, know not, from actual experience, the mass of indigence and misery concentrated in this great city—poverty does not always, indeed, indicate vice—although it is too often productive of abject wretchedness—but poverty, and the necessity of daily labour, generally expose infants and children to every species of want and vice. To correct these evils incident to large communities, a number of respectable ladies, eminent for their benevolent exertions in the cause of humanity, have associated to explore the haunts of poverty and distress, and to tender their services to the indigent inmates by relieving them, through the hours necessarily devoted to occupation, from the weight and care of their children—not only by affording the means of instruction, but, by placing them in a more salubrious situation, provided for their growth and better healths—and in case of maladies, to extend the hand of charity

to their pressing wants. Success must inevitably attend these efforts, and instead of ragged, squalid children, that now disgrace our streets, and language that shocks the ear, we may soon hope to see purity and health in the place of filth and contagion, and morality predominate over vice.

To accomplish these desirable objects, nothing is wanting but the persevering hand of liberality, and the smiles of congenial hearts to cheer the labours of benevolence.—*Daily Adv.*

#### ANECDOTES OF CHILDREN IN INFANT SCHOOLS\*

A little girl not four years of age, comming one day to school with a pair of new boots, was asked, who made them? She answered, her brother John. On being told how good he was to make them for her, she said, "He was not so good as God; for he could not make her, nor could he make a tree, or a flower, or the cows to make nice milk; but Almighty God could make any thing."

A little girl rather more than four years old, told her father, who often came home drunk, and in that state broke plates, &c, that drunkards would not inherit the kingdom of heaven. The father being angry at this reproof by his little one, said he would not love her if she talked to him in that way. "Indeed, father," was her reply, "you will find it true at the day of judgment."

A few weeks after the opening of the school, Wm. S—— was admitted, with two brothers younger than himself. This boy was of a most obstinate and unmanageable disposition. When first brought to the school, his parent informed the master, that nothing but the utmost severity would keep him in order. They found it requisite on the first three days, to compel him by force to come to the school; and when there, although every kindness was tried to reconcile him to it, none had effect; for he sought every opportunity to make his escape, and actually at length accomplished his purpose. He went home; but his mother, determined not to yield, took him again to the school with great difficulty, and employed much force; so much so, that her legs were bleeding from the kicks she had received. It was her earnest request that he might be stripped and severely beaten;—with this the master did not comply. The child's spirit yet unsubdued, he became outrageous, and threw both at the master and his mother, whatever he could obtain,—even his boots which he pulled off,—and threw one at the master and the other at his mother's head. Still wishing "to overcome evil with good," the master took him by the hand and led him into the middle of the school, and there made him stand, while he informed the children of the boy's conduct, and of the kind means that had been employed in the hope of reclaiming him. "Children, can you still love him? What means should be next employed?" were questions then asked. They, as with one heart, agreed "to kneel down and pray to God to forgive him, and make him a good boy."

While these dear infants were on their knees the master again spoke to the refractory boy and bid him take notice of the posture of his school fellows, and of the love they felt for him. He looked at them, covering his face with his hands, burst into tears; and falling down on his knees, began to beg most earnestly that God, his master, his mother, and his school fellows would all for-

\* Brighton and Spitalfields schools, England.



give him. It was indeed a most pleasing sight, to mark the infantile endeavours of his little school fellows, to reconcile him to himself, and to make him happy.

From the Christian Spectator.

#### ON THE OFFICE AND DUTY OF DEACONS.

I have not seen in any writer, what appeared to me a Scriptural and satisfactory view of the office of deacon. It has come to be in many churches a mere sinecure, and the duties properly incumbent on the deacons, have been devolved on private members, or added to the already overwhelming charge of ministers. I hope a humble attempt to elevate this office to its proper importance will not be deemed useless.

1. *The name of the office.* Our word *deacon*, is simply the Greek word *διακονος*, transplanted and formed with an English termination. The word properly signifies a *servant*, a *helper*, an *attendant*. It is applied to Christians in general, because they serve Christ. "Where I am there shall my *servant* be." John xii. 26. It is also used by way of distinction for all who are eminent as active Christians. "He that is greatest among you shall be your *servant*." Mat. xxiii. 11. Every Christian, who is distinguished for activity and usefulness, is of course a *διακονος* or servant of the church. In a body where all are servants, those who are eminent are of course eminently servants, and may be properly called servants by distinction.

The same Greek word is with manifest propriety used as a title for the officers of the church. The very idea of an officer in the Christian church is that he is designated and set apart specially to be a servant. His highest title of honour, therefore, is that of servant. His most appropriate official designation is *servant*. In translating the Greek word *διακονος*, where it is the name of office, our translators have sometimes used the English word *servant* and sometimes *ministers*, which is the Latin word for servant, and sometimes the word *deacon*, transferred to our language from the Greek. The word is translated *deacon* only in Phil. i. 1. and 1 Tim. iii. 8, 10, 12, 13.

It is abundantly evident from these two passages, that there are only two orders of servant, *διακονοι* or officers, which are permanent in the Christian church. Those of one class are called bishops, fathers, elders or presbyters, ministers, &c. It is their appropriate duty to labour in word and doctrine, to take the general oversight of the churches, and give themselves wholly to the word of God and to prayer. These are servants in a particular sphere, with certain prescribed duties.

But the other class, whom we call deacons, are not as I can see, limited to any kind of service. They are servants by way of distinction, in the sense of Mat. xxiii. 11. This is evident from the high qualifications which are required for the office in 1 Tim. iii. 8—13, qualifications not essentially different from those to the gospel ministry. And the very title of their office, *deacon*, *διακονος*, or servant, is descriptive of the nature of that office. It is the office of servant at large, or as we may call them, *servants of all work*. They are to act in every case and according to every exigency, where any service is needed which is not within the sphere of the other office. Various as are the wants and exigencies of a church, so various are the labours and responsibilities of a Christian deacon. He is set apart to be the servant of the church.

2. *The history of the office.* The name of the office certainly does not give us any limitation of the kind of service to be expected from deacons. It naturally leads to the idea that they are to act according to circumstances, excepting within the bounds of the other office. Let us now examine the history of the of-

fice, so far as we can gather it from the New Testament.

Our Saviour determined the general nature and common designation of the officers in his church in Mat. xxiii. 11. But the particular nature of their service and the division of their labours was left to be developed by time and circumstances, and probably did not become fully settled till the days of the apostles. After the church became much enlarged at the day of Pentecost and by subsequent additions, and the burdens of the apostles became proportionably increased, it would be natural for them to call on others for assistance. Those who first assisted them in preaching, and those whose appropriate sphere was to perform the offices necessary to the well ordering of church affairs, were probably in the first instance selected by the apostles themselves. They only had a proper knowledge to the requisite qualifications. The same is now done to a considerable extent, by missionaries who plant churches among the heathen. But after the churches became established, and enlightened, it became most proper that they should be elected by the popular voice.

"The church," says Mosheim, "was undoubtedly provided from the beginning with inferior ministers, or deacons. No society can be without its servants, and still less such societies as were those of the first Christians. And it appears not only probable, but evident, that the young men (Acts v. 6—10,) who carried away the dead bodies of Ananias and Sapphira, were the subordinate ministers, or deacons, of the church of Jerusalem, who attended the apostles, to execute their orders." (See Mos. Eccl. Hist. Vol. 1. 101. Cent. I. Part II. Chap. II. § X.) He refers to the parallelism in Luke xxii. 26, and to 1 Pet. v. 5, to support this interpretation of the term young men. We have, it is true, no account of the appointment of these deacons.—Neither have we any account of the appointment or ordination of any one of the gospel ministers mentioned in the New Testament. We have not given to us any specific enactment to establish such an office; unless the passage, Mat. xxiii. 11, is to be so regarded. Neither have we any thing at all more specific, or formal, respecting the first institution of the ministry. All we have in one case we have in the other, and that is, the fact that such and such men were so and so employed. These first deacons, being chosen from among the Jerusalem Jews, were suspected by the Greek Jews of partiality in distributing the daily offerings to the poor. And the latter consequently complained to the apostles, (Acts vi. 1,) who thereupon declared that they could not leave their proper business to set this thing right. And therefore they directed seven new deacons to be chosen, of whom six were foreign Jews, as appears by their names, and the seventh was a proselyte of Antioch, who was probably chosen out of regard to the proselytes among the first Christians.

From this history in the sixth chapter of Acts, and not from any express scriptural declaration, the general conclusion has been drawn by writers, that it was the only proper business of deacons to take care of the temporal concerns of the church. The text says no such thing. But from a particular specification there has been drawn this general principle. I do not question the validity of this inference. But I do question the propriety of limiting the inference thus. It is fairly to be inferred 1. that the apostles were requested to leave their usual and proper labours and take upon themselves a new burden, to wit, the daily distribution of alms. Of course, 2. This duty had hitherto been assigned to some others and not to the apostles. And this was not the first appointment of deacons, for there had been deacons before. 3. That they acted with a wise regard to the particular exigency of the case in appointing seven additional persons to attend to the business. 4. That

the object was to relieve the apostles from a piece of care and labour which would greatly interfere with their appropriate duties. 5. It is therefore unquestionably a valid inference that it is the business of deacons to take care of the funds of the church. And if so, then 6. it is equally a valid inference from the history, that it is their duty to take upon themselves all those cares and labours necessary to the well being of the church, which must be discharged by somebody, and which cannot be attended to by ministers without encroaching upon their proper duties. And 7. still more generally, it is the duty of deacons to act as servants of the church, in every thing in which the church needs servants, and to act as the exigencies of the church require, excepting so far as the case is provided for by the gospel ministry.

3. *Qualifications required.* We have seen that the name indicates general service, and that the history makes no particular limitation. But on the contrary, as they acted in one case from the exigencies of the church, it seems a fair inference that it is the nature of their office to do so. And from the nature of the government, of which they are subordinate officers, we should expect their duties to be various, but chiefly religious. It is a kingdom which is not of this world, a kingdom of moral influence to be exerted over a peculiar people, under very trying and difficult circumstances. Of course the services must be multiplied and various. Accordingly we do not find that the qualifications required are those which are exclusively adapted to one species of care or labour. The qualifications are not those of an accurate accountant, or an able financier, or a discreet manager.—They must be men of honest report, and of wisdom; but they must also be full of the Holy Ghost. It is laid down in 1 Tim. iii. 8—13, that a deacon must possess both intellectual and spiritual characteristics, of a very high order. He must be grave, *ἡσυχῆς*, dignified in his deportment, to inspire respect and command influence. *Not double-tongued*, speaking one thing and meaning another, or expressing more feeling than he really possesses; that is, he must be a man of a frank and sincere disposition. *Not giving to much wine*, but habitual self-denying, sober and trustworthy. *Not greedy of filthy lucre.* He is by his office a servant of the church. His first concern is to take care for the well being of the church; which cannot be if his soul is bent upon the acquisition of wealth. A bustling, worldly-minded deacon is as much out of place as a scheming, thriving minister. *Holding the mystery of the faith in a pure conscience*, well acquainted even with the difficult parts of theology, and having piety proportioned to his knowledge. Probably that he might teach and guide the new converts and the youth. *Ruling or superintending his children and his own house well.* This must be for the same reason as is mentioned in verse 5, that he might consistently watch over the church. It is not credible that all these qualifications are required for an office of which the sole duty is to disburse the funds and keep the accounts of the church.

(To be continued.)

### RESUSCITATION OF THE DROWNED.

As this is the season when persons frequently loose their lives by drowning, it may not be amiss to publish the best method of resuscitating them when taken from the water, instead of the old usage of holding them up by the heels, rolling the body upon a barrel, &c. which of itself is enough to kill one. This prescription has been often before published, but it will bear repetition.

When a person is taken out of the water, supposed to be drowned, the first and chief object is

to make the body warm and restore respiration, breathing. To effect these, dry the body as speedily as possible, and place it in blankets in bed. Continue to rub the body with dry cloths. Apply bladders or bottles of hot water or heated bricks to the soles of the feet. Let the patient have plenty of air according to the season, and give him every opportunity to breathe. If breathing does not soon occur, inflate the lungs by closing one nostril and blowing up the other with a pair of bellows or the mouth. Continue these operations until the arrival of a physician, who ought to be sent for with all possible speed. If no physician can be procured, the warm bath & bleeding may be added. The above modes of recovery should be continued for three hours, if animation be not sooner restored; and the operators should not be discouraged from the circumstances of the patient having been under water even more than half an hour.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 14, 1827.

#### REVIVALS OF RELIGION.

The Episcopal Watchman, a paper published at Hartford, "under the superintendence of the Bishop of the Diocese of Connecticut," appears to be much agitated at the progress of revivals of religion.—A letter published in the New-York Observer, from a clergyman in Connecticut, alluding to the revival in Berkshire county, contains the following language:

"My people are on the southern boundary of a great and yet extending work of grace, which stretches to the North nearly 100 miles, and is of various breadth, embracing, as I understand, every town within its limits. You will be pleased to learn that the work in Canton is of great power. It has lately become deeply interesting among my own people."

For this *awful* "profanity" of giving locality to the operations of the Holy Spirit, the writer in the Watchman is "shocked," and "cannot but tremble for the ark of God." Has he never read how the same Holy Spirit which at one time "filled all the house" where the disciples were assembled, at other times and places "descended like a dove"—"like a mighty rushing wind," and often comes down "as showers that water the earth"? And does he not know that the Blessed Comforter, the Holy Ghost, which our Saviour promised to send, is in our world, convincing of sin, of righteousness and judgment; and that God is "pouring out his Spirit" in many places at the present day, "as showers that water the earth," while other places and churches near them, and in the midst of them, are left barren and unfruitful? If not, he will permit us to refer him to the vocabulary and source of that language, at which, as is said of the lookers-on at the day of Pentecost, "he is amazed;" and excuse us for recommending to him the means of correcting his taste and preparing his ear for the language which we use.

We too have received a volley of *billingsgate*, for our temerity in publishing a short account of the interesting work of grace at Canton, (see p. 59.) The writer is charged with "gross profanity," because he describes a meeting where the Spirit of God was



evidently among them, as "a little Pentecost," in allusion to the great revival of religion on the day of Pentecost, when sinners in like manner were pricked in the heart, and made to cry out, "Men and brethren what must I do?" Upon the description of a scene, the most interesting and solemn that can be presented to the eye of a Christian, or a friend of his species, this writer has thrown contempt and ridicule, with a wantonness and unreasonableness which no reader of the piece has not in his heart lamented and reprobated. The subject of "Revivals of Religion" is, in other numbers of the Watchman, treated of in a spirit to which we make less objection. But was it necessary, or is it becoming, to offer its columns to a writer, who will descend to the every-day art of the scoffer, the weak but effectual arts of ridicule, of mutilating sentences, introducing italics, exclamations, &c. The theme of his ridicule is contained in our 4th No., and the following are his comments:

"A LITTLE PENTECOST!" says the writer,—"let the reader turn to the second chapter of the Acts of the Apostles, and then say whether the term *profanity* be too strong to be applied to such language. The fulfilment of that promise of the Comforter, which *holy men of old, moved by the Holy Ghost* had foretold, and which the Son of God purchased with his blood—the most stupendous miracle, the resurrection of Jesus Christ only excepted, which was ever wrought for the establishment of the Gospel, is likened to "the sighs and groans," and "unrestrained weeping," of "a number between the ages of 10 and 14," and some "of the sober age of 45," which took place at what is called "a revival of religion at Canton and Barkhamsted." An apology is perhaps necessary for the very repetition of a comparison so impious—but I could not bear to see religion so wounded in the house of her friends, without a word of protestation. I could not bear to see language, which might have shamed Paine, or Hone, or Cobbett, or Carlisle, sent abroad to the world under the auspices of a paper styled the *Religious Intelligencer*, without branding it with deserved reprobation."

We confess we were not prepared for such a slander upon revivals from the Watchman. Precisely such language we have been accustomed to hear from the enemies of religion, and from every *Universalist* and *Infidel paper* in the land; but to "have religion thus wounded in the house of her friends," is what we have not expected nor experienced, since the days of the Rev. Mr. Rayner's noted pamphlet on "RELIGIOUS STIRS," &c.

We hope and trust, however, that the great and glorious work which God is carrying on at the North and West of us, which appears to be progressing this way, will continue to spread from house to house and town to town, until it pervades the whole state and the whole land. By watchfulness and care the Holy Spirit may be grieved away and kept out of the Episcopal Church, but we hope not—although we are branded with "deserved reprobation." We sincerely hope that God will "open them the windows of heaven and pour them out a blessing until there shall not be room enough to receive it."

## INDIAN IMPROVEMENT.

Extract of a letter from an Indian girl, dated Hightower, Cherokee Nation, June 12, 1827.

Mr. Whiting, Sir—You have been very good for sending the Guardian to this nation. Mr. Butrick has given me the perusal of them: they are very interesting. I hope I shall ever be thankful for them.—There are sixteen children attending the school, and the most of them are learning very well.

We believe that you, sir, and a great many of the good people will pray for us; we need your prayers very much. We love Mr. and Mrs. Butrick. I hope they will be rewarded for their faithful attention to us. Thankfulness is required for these privileges of us.

Yours very respectfully Sir,

REBECCA MCINTOSH.

P. S. by Mr. Butrick.—The above Rebecca is a very interesting girl, of about 18 years of age. Her father was a Creek, the noted General McIntosh, and her mother is a Cherokee, whose father is a member of the Church in this Town. She seems thankful for, and attentive to the Guardian, and we hope, dear sir, that through your prayers, it will prove of great service to her, and to us all.

## AMERICAN BIBLE SOCIETY.

W. W. WOOLSEY, Esq. Treasurer of the American Bible Society, acknowledges the receipt, during the month of May, of the following sums:

For Donations,	\$3,009 35
To pay debt on Society's House,	230 00
In payment for Bibles, &c.	4,302 01
Total,	\$7,541 36

AMERICAN BOARD.—Donations and collections received by the Treasurer of the American Board from May 16th, to June 20th inclusive, amounted to \$11,918 31, besides a legacy of \$52, and sundry donations in clothing.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets &c.

Fulled cloth, and domestic cottons of all kinds.

On Wednesday last, a party of young men was formed in this city, for the purpose of an excursion on the water to the Light House. They went out in a sloop, which came to anchor within twenty rods of the landing place, when six of the number started for the shore in a small skiff,—a considerable swell setting in from the sound, the boat filled and sunk when about half the distance from the land. The accident was immediately noticed from the shore, when by the praise-worthy exertions of two young men, Richard Babcock and David Kimberly, Jr. who plunged in and assisted those who appeared in the greatest danger, the whole party were brought on shore within ten minutes of the accident, two of them apparently lifeless—one of whom was soon restored to life, but all the exertions used with the other were of no avail:—his name was Hemingway Holt, a very worthy and respectable young man, whose death is much lamented. — Journal.

*From the Boston Recorder & Telegraph.*

### REVIVAL IN WENHAM, Ms.

The church in Wenham was gathered in 1643. It has enjoyed a few seasons of refreshing from on high. In the year 1727 and 1728, were added to the church as the fruits of one revival 68. Fifty-five were also gathered into the fold of Christ in 1737; and in 1810, 28 professed to have passed from death unto life.

From the last named period to the spring of 1826, the church was in a declining state.

The first unusual seriousness was discovered and noticed at our communion season, about the middle of April last year. From that time the work proceeded with rapidity and power, prostrating like a mighty wind every high thing that exalteth itself against the knowledge of God. Opposition, if there was any, was awed into silence at the presence of Him who worketh all things after the council of his own will. Only one opinion was openly declared, "This is not the work of man, but of God!" Some professors seemed to awake out of a long sleep, and like good old Jacob to say, surely the Lord is in this place and we knew it not, they were afraid and said, how dreadful is this place; it is none other but the house of God and the gate of heaven.

At the first, convictions were pungent. Sinners were bowed down under a sense of their guilt, and that divine wrath which justly abideth on them. And yet it was not a fear of punishment that distressed them, so much as the exceeding ingratitude of having so long slighted the salvation of Christ which cost him his heart's blood; and the awful wickedness of sinning for so many years against an holy and just and good God. The amazing wickedness and hardness of their hearts distressed them more than the fears of punishment. And they felt they *must* have a new heart or be lost. Such pungent convictions soon terminated in hope; but, generally speaking, it was a trembling hope. After it was indulged for a few hours or a few days, it was relinquished, for fear it would not prove a good one. In the first part of the revival, a hope that was given up, after a short season of darkness and earnest seeking, was again enjoyed with increased evidence, light and joy. The work was so rapid at its commencement, that a greater part of those who during the past year became the subjects of renewing grace, were hopefully born again in three or four first weeks of the revival. And yet we saw no other marks of a decline for some months, than that convictions and conversions were less frequent. Our meetings were numerous. On one evening of each week we had an inquiry meeting; at the first of these a spacious school-house was filled. On each Saturday evening, Christians assembled in little circles in various parts of the town, to implore a blessing on the stated means of grace. So many flocked to our public meetings, that no room in the town excepting the meeting-house could contain the people. And there, on five evenings in a week, for nearly three months in succession, was the gospel preached generally to a full house, and always to solemn and attentive hearers. The meetings were held on every evening of the week; they were not more than seemed desirable at the time. In all our meetings there was a perfect stillness, which was rarely interrupted by a groan

or sigh. This stillness was carried into the ordinary business of life, and each day appeared to have the sacredness of the sabbath. It seemed that the Holy Spirit hovered over the whole town and presided in the field and in the closet and public assemblies. Wherever two persons met, conversation was immediately turned upon religion. No matter whether they met at a tavern, or store, or shop of the mechanic, religion was the welcome subject. In such a state of feeling, parochial visits properly conducted could not be useless. Our public meetings were sustained in a great measure by pastors of sister churches, and by clergymen from a distance. It is believed their disinterested labors have accomplished an amount of good, which only the light of eternity will fully disclose. No less than five clergymen, who came from a distance to help forward the work in Wenham, are now enjoying revivals among their own beloved people.

The extent of the revival cannot be justly estimated, without taking into the account the population of the town, which is about 600. Upwards of 60, in nearly equal proportion of males and females, have expressed a hope of their saving conversion. How many of these are genuine conversions, the decision of the great day will show. Twenty-three males and twenty-eight females have united with the Congregational church, and five persons with the Baptist church. About one half who have made a profession were heads of families; including both the heads of nine several families. The oldest of these were in middle age; and all the hopeful subjects of the revival may be included between the ages of 13 and 50. Within these ages, persons of all descriptions have hopefully been partakers of the grace of God; but a large proportion of them stood high in point of influence and respectability. The converts who were heads of families needed no urging to commence family prayer. They felt it a duty and a privilege. Profaneness was also suppressed, and temperance greatly promoted even among those who were not known to be the subjects of conviction.

It now appears that one of the means which eminently prepared the way of the Lord, was the Bible class. Young men and women who attended the Bible class, became for several months before the revival, exceedingly interested in the Scriptures; especially in those portions which were given out for the lesson, so that the weather rarely prevented their attendance. As we passed over the lesson, they seemed to rouse their mental energies to give attention, while each verse apparently increased their interest. One pleasing effect was almost immediately apparent, which was, a greater intimacy and freedom between them and their pastor. Some months nevertheless elapsed, before they were willing to acknowledge they were anxious for their souls. But when it pleased God to pour out his Spirit, were willing, and several then confessed their first impressions were received in the Bible class. And now all the male members but two are indulging hopes that God has appeared for them in mercy, and those two remain in a solemn and anxious state. Also about four-fifths of the female members give pleasing evidence that they have passed from death unto life.

The revival commencing at a very busy season with husbandmen, the insinuation was made that



the revival with its frequent meetings would impoverish the town. But the labors of each day were pursued with diligence. Every hour was employed to good purposes, either for body or soul. Vain amusements were laid aside. They who were most fervent in spirit, serving the Lord, were also most diligent in business. The labors of the year were accomplished in usual season and with usual good success. And a vast saving was made in time and money, which were formerly wasted in idleness, vain amusements and dissipation. And I am of opinion, that could we have a continued and powerful revival for five years, the wealth of the town would be doubled. But the increased prosperity in earthly things scarcely deserves to be mentioned in connection with the salvation of one soul, much less with the saving influences of the Holy Spirit on many souls. It is mentioned to shew, what a blessing a revival is, with respect to its bearings both on this and a future life. It has put a new face upon Wenham, and its society; and with respect to its happy subjects, it has opened to their admiring view the joys and bliss of heaven.

We trust the Holy Spirit is not entirely withdrawn from us. There is at present a greater concern among sinners to know what they shall do to be saved, than for several months past.—Two have recently expressed hopes, and from 15 to 20 are in a state of anxiety. While we tell with joy of heart what the Lord has done, we feel solicitous to have an interest in the prayers of God's people, that the Holy Spirit will turn again and bless us, and take up his long abode in our families and hearts.

E. P. SPERY, Pastor.

Wenham, June 20, 1827.

### Missionary Intelligence.

#### PALESTINE MISSION.

##### BEYROOT.

##### Obituary of Jacob, an Armenian.

The following account of a deceased Armenian convert has been transmitted by the missionaries at Beyroot to the Corresponding Secretary.

About two months ago, an Armenian, about twenty-three years of age, came to us. As he came from Constantinople, and as he had spent his whole life in attendance on the priests, we were suspicious of him, kept an eye upon his movements, and were careful not to be imposed upon by him. We had, however, much conversation with him on the doctrines of the Gospel; and Carabet and Wortabet very faithfully warned and exhorted him, read to him, and prayed with and for him.

This young man is now dead. Three days before his death, he sent for me, (whom, during his whole sickness, he called his father,) and in the presence of several persons gave the following account of himself.

"I left Constantinople for no other purpose, than to find a true religion, if there was any in the world. I had my eye on the Catholic Armenians, thinking, that perhaps the truth was with them; and thought to enter their convent on Mount Lebanon. Having first visited Jerusalem, I arrived at Sidon, and told Jacob Aga that I came seeking after the truth. He told me he was afraid that I

was sent to poison or betray him, and therefore did not choose to have me about him in the capacity of a servant. But he conversed with me, read to me the Gospel, and recommended to me to come to Beyroot for further instruction.

"On my arrival here, I went first to a Catholic Armenian family, the members of which treated me with the greatest attention and kindness, told me there was no salvation for those who did not acknowledge the pope as the infallible head of the church, and congratulated me on the prospect of my being soon in the way of eternal life. They charged me not to come nigh the accursed infidels; (i. e. the *protestants*;) and sent, of their own accord, to the convent, a day's distance upon the mountain, to give information of my arrival.

"I determined, however, to see the Protestants, concerning whom so much was said, and to learn something of their faith. I came; and Carabet and Wortabet sat down, and, without disputing or railing, read to me the doctrines of Christ and his apostles, which I found to be entirely different from any thing I had ever heard or thought.

"As they read to me from time to time, I found my heart opening to receive the instructions of the New Testament, and so much influence had they upon me, that when an express was sent to me from the convent, with an animal for me to ride upon, and another for my baggage I had no inclination to go. I knew that by going, I should have employment, and food, and raiment, and a home; and that by staying here, I was without employment, and without a home, and was daily spending what little money I had: but I refused to go; and I refused for no other reason, than that I might learn more of the Gospel.

"After several weeks, I went to Damascus, with the hope of finding employment, and of getting some one to read to me the Gospel. I told my countrymen there what I had seen and heard, and assured them, that if there was any truth, or that if there were any Christians in the world, they were to be found at Beyroot. Some mocked; others were angry; and the greater part so vehemently opposed me, that after remaining a few days, I returned to Beyroot.

"The last Sabbath before I was taken ill, all my remaining doubts respecting the truth were removed. I felt grieved, that I had ever said or thought any thing against the doctrines of the Bible. I wept for my sins, and endeavored to give up myself to the Lord, to be his servant, asking nothing, as to this world, but bread and water sufficient to sustain life. I do not expect to recover; but I am not afraid to die. I place no dependence upon the intercession of saints, upon my prayer, or good works; but upon Christ alone. I bless God that he brought me here.

"My money and clothes," he continued, "are at the Turkish khan in the city. I wish them to be brought here; and when I am dead, the whole to go into the hands of the missionaries at Beyroot, to be devoted to the printing of the Holy Scriptures for my countrymen in the Turkish Armenian language."

The above is the substance of what he related to us of himself, and we have reason to believe that his statement is strictly true. Indeed, we ourselves were knowing to many of the circumstances, to which he alludes.

When he found himself ill, he went to Wortabet

bet's house, where he continued until his sickness, after ten days terminated his life. Several times we prayed with him, and Wortabet prayed with him often. On two occasions when Wortabet prayed with him, I was present, and felt it to be a great privilege to kneel down with a native of the country, and join in such fervent and appropriate petitions as fell from his lips.

Wortabet says he is filled with joy by the reflection that God directed his countryman to this distant place, apparently for the sole purpose, that he might become acquainted with the way of salvation, and embrace it, before he died.

It is indeed evident that the religious views of this young man were entirely changed before the commencement of his sickness, and that truth had a divine influence upon him; and though he had no opportunity of giving evidence by a long life of self-denial and devotedness, that he was truly a disciple of Christ; yet, taking all the circumstances into consideration, we see great cause for thankfulness, that he came to us and died in the midst of us. He was carried off by the same fever, which, one year ago, removed our beloved Fisk from his labors; and he lies, at his own request, near him in the same burial ground, and we trust that he has gone to sing the same eternal song in the mansions of heaven.

Jacob possessed a good understanding, and appeared to have a tenacious memory; but was unable to read. The only reason he assigned for this was, that he had almost always been with the priests, who never wished he should know any thing.

He left twenty-five dollars in money; and his clothes have been sold for about thirty dollars. After defraying the expenses of the sickness and funeral, there remain in our hands fifty-two dollars, which I beg you will acknowledge as a legacy for the object already mentioned.

#### SANDWICH ISLANDS.

Intelligence has been received from the mission at these islands as late as March 2d, by means of a letter from Mr. Chamberlain, which came across the Spanish American continent. Some of the particulars will here receive attention.

#### *Illness and Return of Dr. Blatchely and Mr. Loomis.*

Mr. Loomis,—says Mr. Chamberlain,—being unable to superintend the printing business at these islands, on account of the failure of his health, had the approbation of his brethren to undertake a voyage to the United States for the double purpose of benefiting his health, and superintending the printing of books under the direction of the American Board.

Having sought in vain for a passage direct to his native land, and the season for obtaining conveyances having elapsed, he was advised to avail himself of the brig *Convoy*, Capt. Grimes, bound to Valparaiso, in Chili, whence, he was assured, a passage might readily be obtained for himself and family to the United States. The brethren at this station were induced to give their assent to this measure, because they were fearful, that another opportunity might not soon be offered, and it seemed desirable that Mr. Loomis' health should not be exposed to the influence of another warm season; and Mr. Loomis himself apprehended, that

in case he were to leave the islands in the summer, the sudden transition from the heat of a tropical summer to the rigors of a northern winter, would be very unfavorable to his recovery.

These considerations, in connexion with the desirableness that the Gospels in the Hawaiian language should soon be in print, determined our minds in favor of this chance of a speedy conveyance to his native land. A gratuitous passage having been offered to Mr. Ruggles's eldest daughter, she accompanied Mr. Loomis's family to seek a home in the land of her fathers.

Just two months before this period, Dr. Blatchely embarked with his family for his native land, on board the ship *Connecticut*, Capt. Chester. His health had been failing for more than a year, and he was fully persuaded, that a continuance in this climate through another warm season, would be an unwarrantable exposure of his health, if it did not carry him to a premature grave. He therefore came to the conclusion, with the consent of the brethren then at the station, to embrace a favorable opportunity which presented for returning to the United States.—The eldest daughter of Mr. Whitney accompanied him, being allowed a gratuitous passage.

Dr. Blatchely arrived at New London on the 26th of May, having experienced every desirable kindness and attention from Capt. Chester, through the whole passage: and it should be gratefully acknowledged here, that the owners on his arrival, generously declined receiving any compensation for the passage of himself, and wife, and the daughter of Mr. Whitney. The health of Dr. B. is still feeble, though somewhat improved by the voyage.

Though Mr. Loomis has ever been useful to the mission in a great variety of respects, yet the principal relation which he has sustained, and the principal sphere of his usefulness, has been that of a printer: and his health having failed, and there being little probability of recovering it in a tropical climate, the prospect of his usefulness in that department, has been, in great measure destroyed; whereas, by visiting this country, he reasonably anticipates a speedy, and perhaps complete restoration, and to be enabled to return, ere long, to the mission, with recovered strength and resolution. He expects also, while residing in the United States, to superintend the printing of a large edition of the Gospels, in the language of Hawaii, and also of other books, for the use of the natives; which can be printed under his superintendence, more speedily, more neatly, and more economically here, than at the islands. Mr. Loomis sailed on the 6th of January.

Since the above was in type, a letter has been received from Mr. Loomis, mentioning his safe arrival with his family at Baltimore, on the 20th ult.

The departure of Mr. Loomis—continues Mr. Chamberlain—rendered it necessary that one of the other brethren should assume the superintendence of the press. This seemed to devolve of necessity on Mr. Bingham, he being the only one who has given sufficient attention to the subject to take the oversight of the press. Since Mr. Loomis's departure, a new tract, No. 6, of 16 pages has been put to press, containing Christ's Sermon on the Mount, and a few other passages of Scripture. The edition consists of 15,000 copies for the mission, and 3,000 on paper furnished by Karaimoku, Kaahumanu, and Opiia; in all 18,000



Almost the whole of the presswork has been performed by natives. Richard Karaiaulu is very useful in the printing department.

#### *Death of Karaimoku.*

Mention has been made of the dangerous sickness, which in the early part of the last year afflicted the principal chief, or as he has been significantly called by the natives, the "iron cable" of the Sandwich Islands; and some remarks were made at the same time, on the importance which was attached to his life.

That life has at length come to an end.—Under date of March 2nd, Mr. Chamberlain writes thus concerning the last days of this Christian chief-tain.

He died at Kairua, on the 8th of last month.—His recovery had long been despaired of, and it began to be apparent about the commencement of the present year, that his days were fast drawing to a close. Having a strong desire to visit a favorite residence on Hawaii, and behold once more a spot endeared to him, by many recollections, and by important transactions, he left Oahu on the 12th of January, in the brig Chinchilla, Capt. Thomas Meek.

The parting scene was one of great interest. He had waited some time for the arrival of one of the missionaries to attend prayers with him, a thing he seemed unwilling to dispense with before bidding a final adieu to the shores of Oahu. When this exercise was closed, he walked with feeble and trembling step towards the shore, supported on each side by a faithful friend, and was attended to the boat by a large concourse of people, who pressed around him to view, for the last time, the form, and receive the parting *aroha* of their venerated chief.

The vessel stopped at Lahaina, and Karaimoku had the pleasure of an interview with his friends there, and spent one Sabbath with them. The occasion was improved by Mr. Richards for the baptism and reception into the church, of Nahienae-na, (the young princess,) Hoapiriwahine, and the other candidates who stood propounded with them for admission.

During his stay at Lahaina, he was very comfortable, and also for some days after his arrival at Kairua; and some feeble hopes began to be entertained, that his life might yet be spared for a season: but these hopes were very transient. His disorder [the dropsy] took a sudden unfavorable turn, rendering an operation necessary, and in a few hours after it was performed, he died. We have received as yet, very few particulars respecting his last moments. We have heard in general that his end was peaceful and happy. "The memory of the just is blessed."

Tranquillity has been maintained hitherto at all the islands, and we hope nothing will take place to interrupt the quietude of the nation. Upon Kaahumanu devolves, of right, the guardianship of the king, and the direction of public affairs; and unless her right is disputed, and her authority disregarded, we shall fear no disturbance, nor any thing to derange the plans, or darken materially the prospects of the Mission.

Mr. C. mentions that Mr. and Mrs. Ruggles had been called to bury their youngest daughter, which had died very suddenly of dysentery.

### Obituary.

#### DEACON ABEL CAMP.

[Published by request.]

Deacon ABEL CAMP was the son of pious and respectable parents, and was born at Litchfield, South Farms, Dec. 28, 1787. His childhood and youth were characterized by uncommon sobriety of mind and correctness of moral deportment, and by an ardent thirst for knowledge, which was gratified to a considerable extent by reading, and by availing himself of the best means of education enjoyed in his native village.

At the age of 21 he made a public profession of his faith in Christ, and united himself to the Congregational church in South Farms. His consecration of himself to the Lord was preceded by a season, in which he felt unusually interested in religious things, and entertained a prevailing belief that he had been renewed in the spirit of his mind; though he was never able to fix with any definiteness on the time of his conversion. In reference to this subject, he said, "I have sometimes doubted of my own case when I have witnessed the conviction and the joys of others; for I cannot tell any particular time when my heart was changed. If I had grace, it was small at first, and has been ever since; but I do think that my love to the Divine character has increased with my knowledge of it."

From the period of his publicly avowing himself to be on the Lord's side, the qualities of his mind and heart began to be more fully developed, and it was soon extensively felt among his acquaintance that he was a young man of great promise, and from whom society had much to expect. Mainly anxious to select a field of labor where the greatest amount of good might be accomplished, he determined to engage in the business of instructing youth; in which he spent some part of each of 18 years of his life. For this sphere of usefulness he was qualified, not more by a sound and well cultivated mind, than by the affableness of his manners and the benevolence of his heart. "In his tongue was the law of kindness;" and by showing himself the warm and constant friend of his pupils, he never failed of securing their confidence and love—a thing which he justly considered of vital importance in regard to the benefit they were to derive from his instructions. His views of education were truly enlightened and liberal; and he strove with great zeal and assiduity to impart these views to the youth committed to his care, and to aid them in their literary progress. But while he attached a high value to the cultivation of their mental faculties, he did not forget that they were sinful and immortal beings; and as such, needed a course of instruction, which, by the blessing of God, might not only qualify them to discharge with advantage the various duties of this life, but render them useful and happy when all the monuments of human learning and when the world itself should be burned up. Of this, his written lectures, addressed to his pupils, furnish ample proof. These lectures, of which he left a considerable number, comprise almost every topic connected with education, and do honor to the head and heart of the writer. In them a commanding pro-

minency is given to religion; and they contain some of the most powerful and moving addresses on the subject that are any where to be met with. It was no maxim with their writer that a school is not the place for religious instruction. To him it seemed a place peculiarly favorable for this purpose; and he availed himself of it with marked success. Nor did his anxiety for the spiritual welfare of his pupils end with their term of study. He often wrote to them, advising them in a most friendly manner in regard to their objects of pursuit, and pressing upon their attention the great subject of religion and preparation for eternity.

In the domestic relations, Dea. C. was a pattern of all that is amiable and endearing. In him the wife of his youth found a tender and devoted husband; his children, a kind and faithful father; his parents, a dutiful and affectionate son; his brothers and sisters, a pleasant companion, an excellent counsellor, a tried and steady friend. And never, perhaps, did any one enjoy, in a more perfect degree, the esteem, the confidence and love of a numerous circle of relatives and acquaintances.

As a member of civil society, he was an intelligent, firm and consistent supporter of those institutions and measures, which he judged to be most conducive to the public welfare. He loved to see good order and peace and harmony prevail, and did much to promote them. Against vice and immorality and irreligion in every form, he set his face like a flint, and strove to banish them from the community.

As a Christian, Dea. C. shone with uncommon excellence. His views of the divine character and government were enlightened and scriptural. He dwelt much on the glory of God as exhibited in the great work of redemption. His thoughts and affections were absorbed in the contemplation of this subject while in life, and showed themselves "strong in death."

He was a man of prayer. He delighted much in secret prayer, and placed a high estimate on its efficacy. "If I ever prayed right," said he to a friend, "it was in secret—this, I tell you, is the most effectual prayer—my declines in religion have always begun by neglecting secret prayer." And no one who witnessed the holy fervor and heavenly unction of his prayers in the social circle or in the public assembly, could doubt that he had entered into his closet, and there kindled at the altar of God that fire, which glowed so bright and warm in his own bosom, and imparted such life and comfort and joy to the bosoms of others.

He was actively engaged in promoting the best interests of men. "Instant in season, out of season," seemed to be the motto of his life. He earnestly wished to do good unto all, as he had opportunity; to those who were near, and to those who were afar off. It was his heart's desire and prayer to God for sinners, universally, that they might be saved. "God has been very merciful to me," said he in his sickness, "in permitting me to witness revivals. They are glorious seasons; for then, the cause of Christ, the good of souls, and the glory of God, were all I could think of. It is something like a foretaste of heaven." They who saw with what ardor and constancy he labored in those seasons of the outpouring of the Spirit with which the church and congregation in his

native village were blest, well know how to appreciate these declarations from his lips. They remember how all the energies of his soul and body were devoted to prayers and labors for sinners; especially for those who were in the morning of life. In reference to these seasons, he said, a few days before his death, "Oh how I did sometimes value, and in secret pray for the souls of youth; if I were now able, methinks I could exhort them to repent more earnestly than I ever did; but it is denied me—it is all right; they are in God's hands, and he can use more faithful men than I if he chooses their help." In the closet, with the world shut out, and alone with his Father who seeth in secret, he pondered the worth of the soul till it rose up to his mind with amazing magnitude and interest, and the Spirit of holiness breathed into him strong desires for its salvation, and taught him to pour out these desires unto God. With his heart thus touched and warmed, he went forth to plead with sinners in such moving strains of pity and tenderness and love, as melted, and, by divine grace, subdued the stout-hearted, and brought nigh to God them who were far from righteousness. Here lies the secret of that uncommon effect which attended his exhortations and labors for sinners. For, there are those to whom he was indeed a "son of consolation," and who will cherish his memory with a more than earthly affection. There are those who will visit his grave and bedew the clods that cover it with tears of pious gratitude, that they once heard from his lips the accents of mercy, and were persuaded to embrace a crucified Saviour. And it is probably not too much to say, there are some in heaven whose anxieties for the welfare of their souls were first awakened by his faithful labors, and who look upon him as the honored instrument of all their happiness and joy.

The same benevolence which led him to feel so deeply and labor so unweariedly for the salvation of sinners around him, led him also to seek the spiritual good of those whom, though far removed from him, he yet considered as having strong claims on his charity and beneficence. He was a warm friend to the missionary and other benevolent operations of the day; and steadily and efficiently aided them by his contributions, and labors and prayers. "The whole world lieth in wickedness," said he in his sickness, "and how little have I done to promote the knowledge of God. The church is near my heart; but she is safe. God will guard her."

As a deacon in the church, to which office he was chosen in 1820, he was at once unassuming and efficient. His modest and retiring disposition would have led him to shrink from the responsibilities of ecclesiastical office; but when called to it by the voice of his brethren and the providence of God, he did not shrink from its duties and labors. And here it was, in the very heart and centre of the section of Christ's kingdom to which he belonged—here it was that he exerted an influence pre-eminently salutary and happy in its character—an influence which was seen and felt while he was here, and, it is believed, will be seen and felt at the judgment day. In whatever related to the internal regulations of the "house of God"—its order, its worship, its discipline, its purity, and whatever else was of vital importance, he was a steady and efficient coadjutor of the pas-



tor and brethren. When the church and society were destitute of a pastor, and when too they were enjoying "a time of refreshing from the presence of the Lord," much of the labor ordinarily performed by the minister in such seasons devolved on Dea. C., and whether called to converse more privately with individuals, or to address crowded assemblies; whether to disturb the security of sinners firmly entrenched in rebellion, or to direct to Christ for pardon, those who were awfully sensible of their danger; whether to expose the fallacy of ill founded hopes, or to infuse courage and confidence into the trembling believer, uniform good sense, richness of thought and illustration, sound theology and deep religious feeling pervaded the whole, and gave to his addresses an almost irresistible power and charm.

But that voice is silent, and those "thoughts that breathed and words that burned" have ceased to flow. In February, 1826, Dea. C. was attacked with an influenza, which greatly affected the nervous system, and soon settled into a permanent disease of the head, of the most painful and discouraging character, which gradually reduced his strength, until at length it terminated his useful life on the 26th of the following August.

His religious views and feelings, during his long and distressing illness, were such as his previous professions and conduct gave reason to expect. Upon the first attack of his disease, and when, from its violence, much anxiety was felt by his friends respecting his recovery, he exhibited the most cordial submission to the divine will. To be in the hands of the all-perfect God was "all his salvation and all his desire." "It is right"—"I choose to leave the event of my sickness with God," were the expressions commonly heard from him whenever the subject of his recovery was mentioned.

In the progress of his disease, however, and from the peculiar nature of it as being attended with exquisite nervous sensibility, this submission and happy frame of mind gave place to a temporary despondence, in which most spiritual objects, being seen through a false medium, appeared to him distorted, and he was led to question whether he had ever possessed any right feelings in religion, and finally to conclude that he had been deceived in regard to his spiritual state. In this season of depression his greatest fear seemed to be that he should bring dishonor on the cause of Christ. He expressed himself perfectly satisfied with all the dealings of God with him; and though he himself appeared to be entirely divested of the belief that he was a Christian, the evidence of his being such, which he gave at the time referred to, was probably as satisfactory to his friends as that furnished by him in any other part of his sickness.

The Lord was pleased to dispel this spiritual darkness, and in reference to it he said to the sister who attended him: "Bless God for his great mercy to me in removing that despairing frame of mind—I think some of it was the suggestion of the adversary. Oh that I may never more be left to his buffetings."

As the closing scene drew near, his mind was much occupied with affecting views of the glory of God, the holiness and happiness of heaven, and with a longing desire to depart and be with Christ.

On being reminded when in great bodily pain, of the place "where the weary be at rest," he exclaimed, "yes, there is a glorious rest. Oh how glorious and at what expense purchased! I am not confident that I shall be permitted to enjoy it, but it will be glorious if I do not. Oh the glory of God in the face of Jesus Christ! That great plan to save fallen men will ever be good and glorious in my eyes whether I am saved or lost."

In reference to the event of his sickness, he said, to the friends about him, "I have no desire to recover. There is nothing in being restored to health that looks desirable, unless the glory of God requires it. Oh that I may be as willing to live as to die. Pray for me that I may not dishonor the cause which I have been so unfaithful in promoting, by impatience to depart. Do not be anxious to have me live, only that while I do, I may not dishonor God—all that I suffer is in mercy; and yet this vile body will writhe with pain. Oh how close the connection of soul and body; and how good it will be to have a body like Christ's and a soul wholly sanctified! There will be no selfishness then."

Four days previous to his death he said, "Pray God to cause the wheels of his chariot to move swiftly, that I may go to-day—I have no desire to continue longer—God will take care of my wife and children, and what could I do if I should live, and live as I have done. How can you wish me to recover. Why not be willing to have the spirit free from this painful clog, and sin no more? If God's glory does not require that I should remain longer, I shall rejoice to go. I hope I am willing to stay till God's best time, and then, oh how glorious."

On the day before his death, he said to the friend attending him, "Dear sister, can we pray?" And raising his trembling hands, and exerting himself to the utmost, he uttered this short petition: "Oh most glorious of beings, take me to thyself as soon as can consist with thy glory—grant patience until I depart, so that I may not dishonor thee in death—heal the wounds which that event will cause in the heart of my wife, sanctify and save the children, and reward this dear sister for all her kindness, and get glory to thy great name in all things; for thou art glorious and supremely good—Bless the Lord, oh my soul. Amen."

The hand of death was now pressing hard upon him. Exhausted nature soon gave way, and the happy spirit took its upward flight amidst the groans and sighs and tears of relatives and friends, who loved him as their own life, and wept that he was now no more.—"Very pleasant hast thou been unto me, my brother"—Farewell, till we meet another day.

DIED,---In this city, Mr. Johnathan Tyler, aged 49; on the 4th inst. Mrs. Mary Barker, wife of Capt. David Barker.

At Pickneyville, La. Mrs. Mary Chase, wife of Rev. Benjamin Chase, Missionary, and well known in this vicinity.

On the 17th June, Mr. J. P. Tuttle, first Lieut. of the U. S. ship John Adams, a native of this city, and a meritorious and much esteemed officer of the Navy.

At East Haven 22d June Miss Lucinda Shaylor, 57.

At Bolton 27th of June Mrs. Cynthia Alvord, aged 66, wife Capt. Saul A.

At Sudbury, Vt. on the 31st ult. of a cancer, Mrs: Thankful Burr, in the 102d year of her age.

## Poetry.

For the Religious Intelligencer.

## "HAVE FAITH IN GOD."

As late in loneliness of thought,  
Sunk spiritless and sad,  
My soul in lurid darkness sat,  
And mourn'd all comforts fled.

Hope, that once shed her glad'ning ray,  
Was dire and distant far;  
The clouds that overshadow'd me,  
Were black as tempests are.

No friendly voice assuaged my grief,  
No kindred mind was nigh,  
By sympathy to give relief,  
Or check the bitter sigh.

The pang that rent my heart was one  
Of keenest poignancy,  
And sensibility alone  
Can feel its agony.

So long it had my soul oppress,  
So deeply had it riven,  
That every joy forsook my breast,  
Save the dear hope of heaven.

While thus my burdened spirit mourn'd  
Beneath afflictions rod,  
I heard a voice, and slowly turn'd—  
It said, "have faith in God."

The fearful tempest sank to rest,  
The darkened clouds withdrew,  
The sun in all its glory drest,  
Burst on my raptur'd view.

Hope, peace, and joy, their sacred fire  
Athwart my bosom threw,  
Again I seiz'd my grateful lyre  
And sang,—despair Adieu.

P. B.

## TRUTHS.

If success, accompanying your efforts to do good elate you, it is *true* that you have not exactly the right spirit,—if it makes you careless, it is *true* that it has elated you; if you come not down by the aid of divine grace, it is *true* that Satan will strike you with one of his "fiery darts," and you will fall woefully mangled. If the pious would, like their divine Master, go after the sheep when they go astray, it is *true* that there would not be so many astray at once;—or if there were, they would shew that the supposed sheep was really a wolf. If people get religion while asleep, it is *true* that it will only last while they are asleep. When they awake in eternity, it will be gone! The experience of many a professor consists in dreams, and visions, and revelations. "If any man hath a dream, let him tell a dream," and not a reality.

It is *true*—"Many men of many minds," and it is equally *true* that all who go to heaven must be of one mind, with one another and with God. An unholy mind in heaven would be in hell.

## DUTY.

"Every man is a member of some little brotherhood, in which his influence will be felt, his actions imitated. It is here, that even the humblest may do much. His strongest persuasions must be those of practice. There is "no lecture so eloquent as the silent lesson of a spotless example." He may not witness sudden and miraculous conversions to his faith—he may even sometimes hear the coarse taunt of the scorner, against both his faith and his works. They who are unwilling to do any thing, will tell him that nothing can be done. They who fold up their arms in contented apathy, because the viper has not crawled into their bowers, will assure him that nothing need be done. *They who deem that the sum of human duty is merely to provide for one's own household, and respect the laws of the land, will try to convince him that nothing ought to be done.* But let not all this shake the lover of temperance from his purpose—there is much that should be done, and if he will persevere, at length much may be done.

## A MEDITATION.

I am surrounded on every side with mercies, and yet feel myself a vile, unthankful wretch. I seem to grow more insensible of them, as they are poured upon me more abundantly from the Lord.—Nothing suits my evil nature but a furnace. I am seldom well, except when I am ill. Bitter cups sweeten my heart, strengthen my appetite, and melt my soul. Lord bless me with a broken heart, and lead me weeping all the way to Canaan—weeping at my own vileness, and weeping at the love of Jesus. Oh! the depth of that mercy which can look on such vileness!—Oh! the riches of that love which has purchased this mercy! Seldom do we think of the agonizing woe of Jesus; and when we do think of it, how little are our hearts affected with it! "They shall look on him whom they have pierced and mourn." But where is the *Gospel* mourning? We are piercing him daily, but who is mourning daily?—mourning with sweet sorrow, made up of shame and love? Some are mourning for the world—some are mourning for perfection—some are mourning for their own sins, and cause enough they have—yet who is mourning at the feet of a crucified Jesus? Oh! the wonders of that Cross! Here let me lie, and love and weep. Nothing crucifies sin and self like this cross; and nothing kindles humble love like it.

O grievous strait! if I look unto myself I cannot endure myself; if I look not into myself, I cannot know myself. If I consider myself, my own face affrights me; if I consider not myself, my damnation deceives me. If I see myself, my horror is intolerable; if I see not myself death is unavoidable.

A man despises me; what then; did he know me more he would perhaps despise me more. But I know myself better than he can know me; and therefore despise myself more. And though his contempt in this instance may be groundless, yet in others it would be but too well founded. I will therefore not only bear with, but forgive it.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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